

Anna King

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

"And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee."—HEB. 5: 4-5.

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ON CHURCH GOVERNMENT.

BY PRESIDENT JOSEPH F. SMITH IN THE "IMPROVEMENT ERA."

ONE of the principles that ought to claim the careful attention of our young people is that of Church government—rules of government by which order is maintained, and good will and love one towards another preserved.

Some remarks were made on this subject at the conjoint meeting of the M. I. A., and I desire to say a few words on this matter to the public in general.

There is no necessity for difference of opinion on any of the elements in Church government. The Church of Jesus Christ of Latter-day Saints is one of the most peaceful and united organizations in all the world. Dr. Ely has recently asserted that it is the most perfect organization in the world, except, perhaps, the German army. I want to say that we have a better organization than the German army. There is this difference, at least: one is held, governed, controlled, and managed by force of arms, and by means of rigid rules established by law and customs such as have been long founded in the armies of the nations of the world. The government of this people is not based on that foundation at all, but on the high principle of love, if we are harmonious, if we have a perfect organization, and observe and move harmoniously and have no clashing nor jealousy, no bickering. We are not governed by law and rule, and fixed customs and usages that obtain because they are antiquated, or are enforced by inexorable will, but we are governed

by law because we love one another, and are actuated by long-suffering and charity, and goodwill; and our whole organization is based upon the idea of self-control, the principle of give and take, and of rather being willing to suffer wrong than to do wrong. Our message is peace on earth and good will towards men, love, and charity, and forgiveness, which should actuate all associated with the Church of Jesus Christ of Latter-day Saints. Ours is a Church where law is dominant, but the law is the law of love. There are rules which should be observed, and will be observed if we have the spirit of the work in our hearts; and if we have not the spirit with us, we have only the form of godliness which is without strength. It is the Spirit which leads us to the performance of our duties. There are many who know this Gospel to be true, but have not the least particle of the Spirit, and therefore are found arrayed against it, and take no part with the people, simply because they have not the Spirit.

Now, in relation to the government of our Church; a word or two in order that we may understand it. In the first place, I lay down the principle, which I think is an infallible one—one that we must be governed by,—that is, that the priesthood after the order of the Son of God is the ruling, presiding, authority in the Church. It is divided into its various parts—the Melchizedek and the Aaronic—and all the quorums or councils are organized in the Church, each with special duties and special callings; not clashing with each other, but all harmonious and united. In other words, there is no government in the Church of Jesus Christ separate and apart, above, or outside of, the holy priesthood or its authority. We have our Relief Societies, Mutual Improvement associations, Primary associations, and Sunday schools, and we may organize, if we choose, associations for self-protection, and self-help among ourselves, not subject to our enemies, but for our good and the good of our people, but these organizations are not quorums or councils of the priesthood, but are auxiliary to, and under it; organized by virtue of the holy priesthood. They are not outside of, nor above it, nor beyond its reach. They acknowledge the principle of the holy priesthood. Wherever they are they always exist with the view of accomplishing some good; some soul's salvation temporal or spiritual.

When we have a Relief Society, it is thus organized. It has its president and other officers, for the complete and perfect accomplishment of the purposes of its organization. When it meets, it proceeds as an independent organization, always mindful of the fact that it is such, by virtue of the authority of the holy priesthood which God has instituted. If the president of the stake comes into a meeting of the Relief Society, the sisters, through their president, would at once pay deference to him; would consult and advise with him, and receive directions from the presiding head. That head is the Bishop, in the ward, the president, in the stake, the presidency of the Church, in all the Church. The Young Ladies' and Young Men's associations, the Primary associations, and the Sunday schools are the same. All are under the same head, and the same rules apply to each.

Now, another phase arises; it is when the Young Men's and Young Ladies' associations meet together. When they meet separately, they each have presiding officers and they take charge and conduct the business. If the Bishop

comes in to either the Young Men's or Young Ladies' association, due deference is paid him. But in joint association of the Young Men's and Young Ladies' officers, there are the two organizations, the two boards are represented. Who shall take the initiative? Who shall exercise the presiding function? Is the sister to take the initiative and exercise the presiding function? Why, no; not so, because that is not in accordance with the order of the priesthood. If the Young Men's officers are there, they hold the priesthood, and it is their place to take the initiative. President John Taylor was particular that High Priests should preside over these organizations in the stakes, and did not allow anyone to preside in stake capacity in the Mutual Improvement associations who did not hold the office of High Priest. I never did see quite the necessity for this, but he established it. But in any event, every officer of the Y. M. M. I. A. holds the priesthood, is an Elder, High Priest, or Seventy. If I were the president of a Young Ladies' association, and we met in joint meeting, I should expect the president of the Young Men's association to take the initial step, that he would call the meeting to order, etc., because he holds the priesthood, and should be the head; then he should not forget that the Young Ladies' have an organization, and are entitled to perfect and complete representation in the conjoint meetings, and under the priesthood should be given charge at least half the time, if he is not in his place, then let the young lady preside as she would in her own meeting. The ladies should not be discriminated against, but should have equal chances. There should be no curtailment, nor abridgement of these rights; but every opportunity for their exercise should be given. Gallantry would naturally prompt the young men to give even more, maybe, than they take themselves; but they should direct, in all these matters, in the spirit of love and kindness.

I mention these items for the reason that there is a principle running through and permeating all these organizations which leads to a permanent officer—a head—whence the authority springs for the government of the people of God, for the good of all, that unity and love may prevail.

We meet in our general conferences semi-annually. The whole Church is invited. Do we have discord there, is there contention and strife and argument? No; that would not do for a moment. It would be contrary to the spirit and genius of the great Latter-day work, and could not be permitted. God has established quorums, and councils, and courts, in the Church, by which differences may be adjudicated and made right. Those who have differences and adjust them in the courts of the Church go out with their differences adjusted in the proper way; according to God's law, without strife anger or argument; to unite and see eye to eye with our brethren, this is according to the priesthood and according to the order of the Church. There never can be and never will be, under God's direction, two equal heads at the same time. That would not be consistent, it would be irrational and unreasonable, contrary to God's will. There is one head, and he is God, the head of all. Next to Him stands the man He puts in nomination to stand at the head on the earth, with his associates; and all the other organizations and heads, from him to the last are subordinate to the first, otherwise there would be discord, disunion, and disorganization.

I am tenacious that all should learn the right and power of the priesthood,

and recognize it; and if they do it, they will not go far astray. It is wrong to sit in judgment upon the presiding officers. Suppose a Bishop does wrong, are we to run away to everyone and backbite and slander him, and tell all we know or think we know, in relation to the matter, and spread it about? Is that the way for the Saints to do? If we do so, we shall breed destruction to the faith of the young, and others. If I have done wrong, you should come right to me with your complaint, tell me what you know, and not say one word to any other soul on earth; but let us sit down together as brethren and make the matter right; confess, ask forgiveness, shake hands and be at peace. Any other course than this will create a nest of evil, and stir up strife among the Saints.

PRESIDENT LYMAN'S TRAVELS AND MINISTRY.

RELIGIOUS CONDITIONS IN RUSSIA. PRAYER FOR THE PEOPLE OF POLAND.

RUSSIA is by far the most important division of the Greek church. Instead of its head being a patriarch, as is the case at Constantinople, Antioch, Jerusalem and Alexandria, the work of governing is done by the Holy Synod, composed of bishops and others appointed by the Czar. The relation of the Russian church to the other branches of the Greek church is like that of Presbyterians or Episcopal churches in America to those of Great Britain. The administration of the divisions is entirely independent. Of course the Russian or Orthodox Catholic church has no connection with Roman Catholicism, though there is similarity in many points between the two religions. Monks and nuns are found in Russia in great numbers, but the pastors of the congregations must be married men, though if their wives die they are not permitted to marry again. The celibates are called the black priesthood, the married ones the white. Bishops are chosen from the black order. There are no cardinals or pope in the Greek church.

The sacrament consisting both of bread (leavened) and wine is administered even to children, confirmation is performed immediately after baptism, and though babes are baptized, it is done by immersion, or rather three immersions. When the priest baptizes a child he crosses the mouth, eyes, ears, hands, feet, back and breast with a small camel's-hair brush or feather which has been dipped in a chrism or sacred oil mixed with balsam, spices and white wine. "The eyes are anointed in order that the child may only see good, the ears that they may admit only what is pure, the mouth that he may speak as becomes a Christian, the hands that they may do no wrong, and the feet that they may tread in the path of virtue."

The Greek church in general has not been a proselyting organization for many centuries. This may not be exactly the case at the present time. The new and magnificent Russian churches of Warsaw indicate that the desire is to win the Poles from Rome. The splendid service of the Russian church at Paris, with the richly carpeted floor gives the impression that this organization is seeking the favor of French eyes. But whether they make proselytes or not, it is plain that the Russian priesthood strive to hold all their members.

Roman Catholic priests, like Jews, are not permitted to enter the empire except under special conditions. The winning of proselytes from the Greek church is severely punished. But in spite of this there are strong non-conformist influences at work within the church of itself. It is stated that one-third or more of the nominal members of the Orthodox body are dissenters. One strong party, the Popovtsy, choose priests of their own, and differ from the orthodox mainly in accepting a more ancient form of worship. Another large party, the Bespovotsy, have no priests, and are theoretically, at least, the rankest opposers of the government, which they consider the system of Anti-Christ, the Czar being, they teach, Anti-Christ himself. There are many other sects, such as the Doukhobors, some of whom are now in Canada, whose peculiar Christianity has communism and spiritualism as strong elements. Dissent in Russia is growing, and new sects of almost every description are arising and gaining strength.

We were coming out of the Kremlin one day when we noticed the slender figure of what appeared to be a young lady, clad in a blue gown. We noticed particularly the long, curly tresses hanging loose over the shoulders. It was somewhat startling at the next turn to see that the possessor of the dark curls was wearing also whiskers. It was no other than a priest, many of whom wear long hair as well as flowing beards. We do not remember seeing a priest whose face was shaven. This is in striking contrast, of course, to the Roman Catholic clergy, as we noticed especially on reaching Warsaw.

It is about thirty hours' travel westward from Moscow to Warsaw. The country is sparsely settled. At intervals one passes clusters of thatched log houses, which form the villages, with fields of hay and grain surrounding them. A herd of horses, cattle, sheep and goats all together, comprising probably all the live stock of the village, could often be seen in some glade nearby. The houses are never built separately, at least as far as our observation went, as are the farmhouses in England and America. The peculiar system of land tenure whereby the peasants hold their farms together is the cause of this grouping into little villages, too small in most cases to deserve the name. The country is undulating and in the lower parts is often swampy. The woods are not very good, though a few fine stretches of oak, elms and pines were passed. The harvests were being gathered, and barefooted women and girls were doing a large share of the work.

We were surprised and pleased with Warsaw, the capital of Poland. Its half million inhabitants are mostly Roman Catholics, though there are many Jews in the city. The people are fine-looking and full of vitality, and resemble closely their German neighbors. The city, built on the Vistula river, is important commercially, and is the third largest in the Russian empire. It is beautiful, and is adorned with some fine parks. In one of these, the Lazienki, we found opportunity to offer prayer. We were entirely alone in a grove of high trees.

President Lyman prayed for the people of Poland as he had done for those of Russia and Finland, that the Lord would prepare them to accept the Gospel and prepare the way for His servants to bear it thither. He prayed that the spirit and love of liberty in the hearts of the people should never die, but that men might there enjoy personal and religious freedom and have their own

agency. He prayed that all forms of anarchy, lawlessness and disorder might disappear, that Poland and the whole of Russia might have peace, and that people and rulers might be prepared for a better state of things. He prayed that the Czar might be preserved and strengthened to carry out his plans of reform. He blessed and dedicated the land for the preaching of the Gospel, and blessed the people that they might be receptive of the truth. The work of the Lord in all lands, His missionary servants and those who lead the people in Zion, together with the Saints and the honest in heart everywhere, were remembered, and heavenly favor and blessing invoked upon them all.

We left Poland in the afternoon, and until after eight o'clock in the evening, when dusk came on, we found it very interesting watching the fleeting landscape and the people working in the fields. Along the track on the grassy banks small children and the old decrepit men and women herded the cows while the stronger folk cut and harvested the crops. Nearly all the women, both those that toiled and those that stood at the crossings, flag in hand, as the train went by, were barefooted and some of the men were also without footwear. The women, invariably wore a kerchief on the head, and most were clad in bright colored garments. Green, red and yellow appeared sometimes as strips in the same skirt. Numerous storks and herds of geese were in the fields. It was a scene of poverty indeed, but one of the most picturesque we have beheld.

At Alexandrova, the last station in Russia, we were compelled to show our passports. Here the certificate added by the police of Moscow was removed, and we were permitted to leave Russian domain. In the commissioner's office, however, we noticed others less fortunate. One lady with her little girl were weeping bitterly, because of a hindrance of some sort or other that had been put in her way. People are frequently detained and sent back from this point and others, because they have failed to secure from the police the necessary permission to leave. This permission, like all other examinations of the passport, costs a fee.

It is a thirteen hour ride from Warsaw to Berlin, and about the same from Berlin to Rotterdam. We reached the latter city on the evening of August 13th. The ride through Germany impressed us with the richness and fertility of that land. The crops were far heavier than those of Russia and Poland, and everywhere were evidences of greater advancement.

On reaching Holland the special features of President Lyman's journey ended. It was a long and interesting and also an important one. New ideas were gained regarding Russia, in some respects the greatest empire in the world, and her people. Especially were profitable impressions obtained regarding the preaching of the Gospel in these lands. The extent of the field is astounding and the difficulties that rise up in the way are enormous, but we realize that the work is not to be done by the power and wisdom of man alone but by the inspiration and power of the Lord Almighty.

JOSEPH J. CANNON.

EVERY man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was.—JOSEPH SMITH.

DISTRICT MEETINGS AT EDINBURGH.

A HIGHLY enjoyable time was had by the Elders, Saints and friends of the Scottish conference at their special district meetings held at 14, Picardy Place, Edinburgh, on Sunday, August 30, 1903, at 2 and 6:30 p.m. The hall, which accommodates over one hundred and fifty persons, was well filled with attentive listeners. There were present twenty missionaries, including Elder Thomas E. McKay of the German mission, Sister Margaret Thurman of the London and Stewart W. Eccles, of the Newcastle conference. We were also favored with the presence of Sister Nannie Tout, the artistic singer, who rendered "O My Father" and "Creation" during the services in a very pleasing style. Also a mixed quartet of Elders and Saints added to the success of the gathering. The meeting was called to order by Elder John S. Smith, and after the administration of the sacrament Elders Eccles, Russell, Williamson and McKay outlined the Gospel plan of salvation, quoting profusely from the Scriptures, and bore strong testimonies of the restoration of the same. At the evening session Elder Holt, Sister Thurman, Elder Smith and President McDonald spoke upon the right faith required, the kind of repentance necessary, the mode of baptism commanded and the manner of bestowing the Holy Ghost by the authorized servants of God. Sister Thurman also testified to the honesty and virtue of the Latter-day Saints, and the freedom and happiness of the women of Mormondom. It is indeed gratifying to report the inspiring spirit of the meeting and the hope that some of those present will be led from darkness into the light of truth.

GEORGE A. HOLT, Secretary of Conference.

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges).

A PLAN is being promoted to build an electric road from Provo to Logan. A franchise through Salt Lake City has been applied for.

ON Sunday, August 9th, twenty-seven persons were baptized at the Latter-day Saints' church at Eureka, Juab county. The Gospel is being preached successfully in this mining camp.

THE Supreme Court of Utah has refused to order a new trial of the Peter Mortensen case. Mortensen will now be resented to death for the murder of James R. Hay, December 16, 1901.

THE Fremont County Sugar company is the name of a new corporation which will erect a large plant in Idaho, for the production of beet sugar. The capital stock is \$1,000,000. President Joseph F. Smith is president of the new company, and Thomas R. Cutler is vice-president and general manager.

AN organ recital in the Salt Lake Tabernacle was given August 16th to six hundred strangers, mainly members of the Grand Army of the Republic and their friends who were on their way to San Francisco. Commander Yengling, in thanking Organist McClellan and the Church authorities, stated that that hour had been the happiest of their trip.

THOMAS C. GRIGGS, a leading musical figure and devoted Sunday school worker in Utah, died in Idaho, August 12, 1903. Elder Griggs was born in Dover, England, June 19, 1845. He accepted the Gospel in 1856, and the same year emigrated to America. He was at the time of his death the business manager of the Deseret Sunday School Union board.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 3, 1903.

EDITORIAL.

PREDESTINATION.

It is a habit of some minds to believe that everything in the future is established beforehand and irrevocably decreed. These are fatalists; and their doctrine reacts upon them in different ways according to their temperament. It by no means leads them all to cease their efforts, spiritual or temporal; in fact some natures, becoming imbued with the thought that they will inevitably succeed, plunge into difficulties that to others seem impenetrable and by their very persistency emerge victorious. But sometimes over-confidence causes carelessness and unreasonable action and brings failure. To natures that are subject to despondency, however, or who meet reverses and lose hope, this doctrine is destruction. They believe that no labor of theirs aids them to avert their fate, for it is fixed, and often they hasten their end.

Oriental people are inclined to fatalism, but the same doctrine is accepted by some of the modern Christian sects under the name of predestination. According to their teaching certain souls are elected to grace and cannot fail of attaining it, while others are inevitably doomed to condemnation in spite of whatever their desires or strivings may be. The theory is that God who created the souls had a perfect right to decree whatever fate they should suffer or enjoy. He might be absolutely and cruelly arbitrary in His decisions, but no one could call Him in question. The only justification for such action would seem to be that salvation might be sweeter to the lucky ones when they beheld the never ending anguish of their brothers and sisters and remembered that they might also have been among the tortured except for their divine election.

That the great God of nature, and as we should know Him the God of love, is incapable of such doings needs no proof. Certainly His creations are well organized and He foresees from the beginning the course of history. His knowledge of His work is so minute, so perfect, and His acquaintance with the spirits of men so close that there are no surprises for Him in the course of events. But He does not force men to do right or wrong; they choose for themselves, and righteousness invariably brings blessings, and wickedness invariably condemnation, or else all Scripture is false. The spirits of all humanity were the children of Him whom we call Father ages before this world was framed. He had watched our development and growth in our primeval childhood and knew us perfectly. A general plan was made, the central fact of which was the atonement by a Savior, before the first man was

placed on this sphere. Jesus offered Himself and was accepted as the Lamb to be slain. The Father then foreordained the spirits to do special works when they should come to earth. Jeremiah was known then and he was ordained to be "a prophet unto the nations." Paul was a chosen vessel and his work was marked out for him. So it was for every other great spirit, as Abraham and the patriarchs of old, Moses, Isaiah and the Prophets of Israel, Peter and his fellow Apostles, Joseph Smith and the chosen servants of the Lord in this age. And all souls that have come to earth were "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. ii: 10). All certainly do not walk in these good works, any more than did all the Saints to whom the Apostle addressed himself, in spite of God's having ordained it. When one goes astray, however, he goes, not because the Lord designed him purposely for deeds of evil, but because he voluntarily fosters evil in his soul.

Paul wrote to the Ephesians that the Lord had predestinated them unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His will, and He also predestinated them to be to the praise of His glory who first trusted in Christ (Eph. i: 5-11). Not all the Ephesians remained faithful in spite of this. Some after receiving the adoption became recreant and thereby brought upon themselves the greater condemnation. No man's place in the kingdom of God is so secure that he is not in danger of losing it. Paul wrote also to the Romans that "whom he (God) did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified: and whom he justified, them he also glorified" (Rom. viii: 29-30). God's foreknowledge certainly extended to every soul that has lived or will live on the earth; did He predestinate them all to conform to the image of His Son? Yes, if the meaning of predestinate is foreordain; but if by this term it is meant that God irrevocably decreed that all should be like Jesus, then we cannot say He predestinated them all, for certainly they have not all attained that end. He wished them all to become like His Only Begotten, but He did not force any of them. The fact is that some whom He did foreknow, he also did predestinate or foreordain to be conformed to the image of His Son. Others, like the disobedient spirits, he reserved in chains and darkness. And some whom He did predestinate or foreordain, them He also called; others like the heathen and those who have not heard the Gospel on earth will be called to faith on the Lord Jesus and repentance in the spirit world. And some whom He called, them He also justified and glorified; others heeded not the call or, obeying it, proved faithful only for a little season, and then fell away and possibly crucified their Lord afresh.

THE CAPE TOWN BRANCH.

It is pleasing to learn that the Elders who are called to labor in places where the word was declared many years ago discover the footprints of their predecessors and the good results of their work. President Warren H. Lyon writes from Cape Town, South Africa, that he has found a member of the Church, Brother George Ruck, whose address is No. 2 Avenue, Claremont

Flats, Cape Town. President Lyon wishes all mail to him sent in Brother Ruck's care. He writes:

"We think it shows the vitality of the Gospel, when a man can continue faithful thirty-eight years, and by means of his Book of Mormon, Doctrine and Covenants and other Church publications, (he has several volumes of the MILLENNIAL STAR) keep himself a humble, sincere, true Latter-day Saint. He has not heard directly from any member of the Church elsewhere during that time. He was chosen to preside over this branch when the last Saints were gathered from here, and all his flock have died or apostatized. He has baptized others and they, too, have fallen away, but Brother Ruck has kept the records dating back to 1853 in a perfect condition. He was simply delighted to see us. He is eighty-three years old, and his daughter and granddaughter were quite opposed to us at first, but last Sunday, they prepared an excellent dinner, and invited us over to dine with them. We have had several meals there. Indeed we have been invited to eat every day for two weeks. The Lord has blessed us wonderfully. Elder Griffiths was asked to go forty miles from here to explain the Gospel, car fare and expenses paid, and I don't expect him back until Monday. They wanted one of us so I sent him. There is a man, who acts as jailor at Cape Town, that is earnestly investigating the Gospel. He is a well educated man and has a grown up son and a married daughter. He wants a copy of the Book of Mormon in Dutch for his wife, also a Pearl of Great Price in Dutch and one in English."

President Lyon also states that Elder Smith's relatives at Elizabethtown have received him heartily. It is very gratifying to learn that the old records of the Cape Town branch are preserved, and that there has always been a staunch witness of the truth in that place. We rejoice in the bright outlook.

J. J. C.

PRESIDENT JAMES DUCKWORTH of the Australian mission in a letter to President Lyman describes his field as one of magnificent distances. A tour around it visiting the five conferences is a journey of about three thousand five hundred miles. President Duckworth states that there are thirty-five missionaries in his field. They are all working faithfully, and the unity among them is very gratifying.

DEPARTURES.—The following named missionaries and a company of emigrating Saints sailed from Liverpool per s.s. *Mayflower*, Thursday, August 27th, 1903, in charge of Elder Aart J. Neuteboom: Brigham Y. Mansfield (returning on account of sickness), and Max E. Moor (local German Elder). A small company of Saints sailed from Liverpool for Lethbridge, Canada, per s.s. *Kensington*, Wednesday, August 26th, 1903.

BREVITIES.

A VOLCANIC OBELISK.

SINCE the recent eruption of Mont Pelée, the destructive volcano of Martinique, a strange phenomenon has occurred. A great plug of lava has formed in the crater, and the pressure from below has gradually driven this upward

until it now rises in the form of an obelisk eight hundred or nine hundred feet in the air. At the base the thickness is almost three hundred feet, and it tapers somewhat toward the top. Parts of the surface are polished by rubbing along the great rock case through which it was pressed upward. It has been observed to rise at the rate of four or five feet per day. How deep the stone shaft extends into the earth is a mystery. Some day the huge projectile may be flung out by the discharge of earth's tremendous batteries.

WHATELEY'S SUGGESTION.

The question was once asked by Archbishop Whateley: "Why can a man never starve in the Great Desert?" He supplied the answer to it himself: "Because he can eat the sand which is there. But what brought the sandwiches there? Why, Noah sent Ham, and his descendants mustered and bred."

BAPTISMS AT KARACHI, INDIA.

THE welcome news comes from far off India that souls are being brought to faith and are doing the necessary works that lead to membership in the Church of Christ. An account has already been given in the STAR of Elder John H. Cooper's long ride from Howrah on the east coast of India to Karachi on the west, a five days' journey, in answer to a call from Mr. Robert Marshall and family, "Come over and help us." An interesting feature, showing how beautifully the inspiration of the Lord acts, is that the faith inspired by reading the books and tracts left by Elder Truman Leonard forty-eight years ago should seek expression at this time. During all this long period Elders have not been laboring in India until Elder Cooper was called there, and Mr. Marshall's letter to this office asking if there was no way for him to be baptized was immediately followed by one from Elder Cooper saying that he would leave for England at once. The Lord detained him, however, for his work there was not done. Truly this is a case of bread thrown on the waters returning after many days.

We give here an extract from a letter just received from Karachi. The writer is Brother H. J. Lilley, one of the new converts:

"You are probably aware that Elder Cooper came from Calcutta to Karachi—from the east to the west of India—at the special request of Mr. Robert Marshall. This gentleman, who had received some books from an Elder whom he had entertained forty-eight years ago, was for many years at heart a member of the Church of Jesus Christ of Latter-day Saints. Two of his sons, William and Charles, also subsequently became convinced. These three persons were ready for baptism on Elder Cooper's arrival. Karachi, however, is not a convenient place for baptism, the best available place being the sea at Clifton, a fashionable drive about four miles from the residential town, the sea, moreover, being at this season of the year comparatively rough on account of the monsoon. For this, or some other reasons, Mr. Marshall, Senior, who is an old man about seventy-five years of age and blind, postponed the ordinance, and consequently Elder Cooper's first fruits in Karachi were the two sons mentioned above. They have since been ordained Elders. I have not got the date by me when they were baptized, but about a week or

two later, on the 10th July, I submitted to the same ordinance. I might mention that the books referred to in the possession of Mr. Marshall were gladly lent to all who cared to peruse them, though I believe the experience generally was that people fought shy of them. In my case, I had been lent the books by Mr. William Marshall already mentioned, but I steeled my heart against their reasonings, until the truth gradually prevailed in spite of my prejudice, and came to fruition after my hearing Elder Cooper. I have since been ordained a Priest. The next palpable evidence of Elder Cooper's efforts in the Lord's work is to be seen in the five baptisms which he performed on Tuesday, the 4th August, viz., of Mr. Robert Marshall, Sen., Mr. De Young, his son-in-law, Mrs. De Young and Miss Minnie Marshall, his daughters, and Mrs. Lilley, my wife. It was on this occasion, in performing the ordinance on an aged blind man and ladies, that the inconvenience of baptizing in a rough sea was chiefly felt. So that since the advent of Elder Cooper about six weeks ago, there are in Karachi, including himself, nine members of the Church of Jesus Christ of Latter-day Saints, where previously there were none. Besides these I know of one person who could not get her husband's consent to her getting baptized, and to all appearances there are others who are convinced of the truth of the Gospel, but have not yet taken decisive action. Probably, too, the weekly meetings, the distribution of pamphlets, the lending of books, and all the various modes of working adopted by Elder Cooper must also be performing a silent, unindicated work below the surface, which will fructify in its own good time.

"I do not know whether I need mention that the *Sind Gazette*, the Anglo-Indian paper of Karachi, has published an editorial note explaining the tenets of the 'Mormon' faith, under the heading 'Mormonism in Karachi,' previous to which Mrs. Tate of that paper had an interview with Elder Cooper on the subject. This article has been copied in the *Phoenix*, another local paper, and I believe in other Indian papers also.

"I do not know that I can tell you anything more, and I only hope that the information I have given is what Elder Cooper wished me to give, and that I have not wasted your time by writing at too great length."

INTERESTING MEETING IN INDIA.

THE following minutes of a recent meeting have been sent by one of the new converts.

A meeting was held in Brother Robert Marshall's house, Karachi, India, on Wednesday, 29th July, 1903. Singing by the assembly, "All people that on earth do dwell." Prayer by Brother Robert Marshall. Singing by the assembly, "Sun of my soul, thou Savior dear."

Elder John H. Cooper spoke. He said he was there, far away from his home, his wife and his babe, not on account of any business or pleasure of his own, but to lay the everlasting Gospel before the people of India, in which land he was born. He loved the people of India, not only the European community, but also the natives. He knew the Hindustani language, having retained his acquaintance with it by repeating words to himself while in America, so that people were surprised to hear an American talking Hindus-

tani, and he had preached to the natives in that language. He, however, preferred to speak in English, as he was then doing. He asked to be guided by the Holy Spirit, and hoped his words would reach the hearts of all his hearers, and offend none of them, although, speaking as he was to members of other churches, he must of necessity question some doctrines believed by them. Regarding the question of the authority of the professing Christian churches he would express no opinion of his own, but appeal to the Scriptures and history.

He had been reading a very interesting book by Dr. Buchanan. When the Portuguese first came to India they found a Syrian Christian church already established there. Dr. Buchanan relates a conversation between a member of that church and one of the Church of England. The Syrian asks: "Whence did the Church of England derive her authority?" and the answer is: "From Rome." It was well known that the Church of England had been excommunicated by Rome, and consequently, even if it had received its authority from this source, that authority was withdrawn by the excommunication.

Elder Cooper then proceeded to trace the evolution of the Roman Catholic church, after the extermination of the primitive Christian church by persecution at the hands of the Roman Emperors, the progress of the Reformation, and the further breaking away of the Dissenting churches, and, applying the test of the Scriptures, "By their fruits ye shall know them," pointed out how all these churches differed in doctrines and organization from the church founded by the Apostles and described in the New Testament, and how the result was, not peace and brotherly love, but discord and strife. Here, again, he read an extract from Dr. Buchanan's book stating that Christianity was full of corruption and compared it with Timothy to show that this state of things was foretold by the Apostle Paul. But this confusion was not to continue for ever. The cry was to come to Babylon: "Come out of her my people." The angel had to fly in the midst of heaven having the everlasting Gospel to preach to all nations and kindreds and tongues and peoples. And this was to happen just shortly before the day referred to as the judgment day. He then related how this angel had come and restored the everlasting Gospel to the Prophet Joseph Smith, and that the cry was now being uttered, "Come out of her my people."

The Gospel preached by this unlettered youth was in perfect harmony in every particular with the Scriptures, whereas learned men had been unable to found a religion that did not in some way or other contravene the Bible. For instance, he said, the idea of a God without body parts or passions was quite unscriptural. Incidentally he referred to a tract which had been placed in his hands, in which the writer asserted that man was all sin, that Christ atoned for that sin, and that man has nothing further to do, and refuted that doctrine as tending to lead men astray; finally, Elder Cooper gave his testimony to the truth of the Gospel preached by the Church of Jesus Christ of Latter-day Saints, to the fact that he had personally seen signs following believers, the sick being healed, and prophecies being fulfilled; in fact his own presence there that evening was the fulfillment of a prophecy uttered when he received a Patriarchal blessing under the hands of Patriarch John Smith.

Brother William Marshall testified to having carefully studied the doctrines

taught by the Church of Jesus Christ of Latter-day Saints, and to his conviction that they harmonized with the Scriptures, and were of divine origin in consequence of which, he had been baptized.

Singing, the Doxology, by the assembly. Benediction by Elder Cooper.

A STAMPEDE ON THE PLAINS.

THE following vivid account of incidents characteristic of the memorable exodus of the Latter-day Saints from the Mississippi to the Rocky Mountains is the conclusion of a Pioneer day address by J. F. Gibbs, at Marysville, Utah:

There was a mysterious something in the air of the great plains that affected even the tired and gentle oxen and caused them to be extremely sensitive to unusual sights and sounds. The crack of a rifle, the distant bellow of a buffalo or the muffled roar from a herd of thousands of those "monarchs of the plains," the bark of a coyote, and often without visible cause, I have seen them start and with tails and heads high in the air race madly for miles. At other times as if each animal were touched with a "live" wire they would spring into their yokes and dragging the heavy wagons stampede in every direction. One scene of a stampede became our camp ground. A bleached buffalo skull bore in lead pencil the sad history and, so far as my memory serves me, read as follows:

"Captain Jesse Martin's train of forty-two wagons camped here July 27, 1857. As we were driving into camp the oxen stampeded, killing a mother and son." A couple of freshly made graves with buffalo skulls for headstones bore gruesome evidence of the tragedy.

The first stampede of which I was a witness occurred about forty miles out from Florence and during a drizzling rain. A partially broken steer sulked and laid down in the road. His mate was unyoked and the sulky one forced up and out of the road when he again laid down. The place was on the summit of quite a steep ridge which, to the west, merged into a narrow flat then abruptly terminated in a ravine about twelve feet deep with vertical sides. A bridge spanned the ravine and all but one wagon had descended the hill and crossed over.

The father of the small boy in calico shirt and overalls had stopped his team on the hill and handing the whip to his son, went to the assistance of Captain William G. Young who, with a blackwhip, was persuading the steer to rise. With a frightful bellow the animal sprang to his feet and with the yoke on dashed down the road. The team on the remaining wagon instantly made a wild rush in the same direction. There were two small sisters in the wagon, but the frantic efforts of the small boy were fruitless. The father dashed by, taking the whip as he ran, but was too far in the rear when the fearful race began. The frenzied oxen followed the road and would have made the crossing but for the steer which had again laid down in the road and thus caused the team to swerve to the left and point their course straight for that murderous looking ravine. Those in charge of the other teams dared not leave them and it seemed as if every heart stopped beating while the plunging oxen neared the brink of that awful death trap. It was not for the lack of courage that strong men stood and looked in horror

on the seemingly inevitable ending, but from a sense of utter helplessness and inability to cover the distance in time to avert the impending tragedy. One there was, however, nearer than the others who, snatching his coat from his shoulders as he ran, leaped in front of the team and waved the cloak in the faces of the leaders at the same time running backwards towards what seemed certain death. The maneuver was successful. The leaders reared and fell. The wheelers raised their heads and down on their haunches slid on the damp ground until the wagon came to a standstill. Like a flash the one who had barred the race to death sprang on the near leader and grasping it by the horns prevented it from rising while others, who soon arrived, untangled and unhitched the team and turned the wagon in the direction of safety. It was less than three paces from the heads of the prostrate leaders to the brink of the ravine.

Just one more incident, small in itself, but illustrating the kindly heart of the hero of that runaway. One evening as the caravan pulled into camp, that familiar object—a newly-made grave—greeted us. While the oxen were being unyoked I visited the narrow resting place of the stranger. At the head of the grave was the familiar buffalo skull, and the writing said he was a native of Denmark, and gave the details of his age, etc. Coyotes had dug down into the shallow grave and had eaten the flesh from the face and skull. I returned to camp and told the story of the mutilated dead to my hero and benefactor. Taking a shovel he returned with me, and after drawing the burial sheet back over the dead man's face, gently replaced the earth. We—the man and small boy—were alone. There was no one to be impressed by hackneyed words of sympathy for the stranger dead, but as the last shovelful of earth was placed on the grave and tenderly smoothed down, my friend, as if speaking to the occupant of the grave, remarked, "There, dear brother, rest in peace." The name of the man with the courage of an immortal and the tenderness of a woman is A. Milton Musser, whom nearly all will remember as one who, without compensation, ably served the people of the then Territory of Utah as fish commissioner.

A. Milton Musser who, hale and hearty, still lives in Salt Lake City, was but one of the type of men and women who blazed the trail and founded a commonwealth in the wilds of the great west.

And who, with clear brains and the instinct of justice, will upbraid the "Mormon" people for clinging to the faith which was but the impelling force in the hearts of the pioneers to the achievement of the success which crowned their efforts to make the "desert blossom as the rose"?

CURRENT EVENTS.

MACEDONIAN TROUBLE.

THE wretched condition in European Turkey is growing more and more serious. The Christians of Macedonia are carrying on a guerrilla warfare against the Turks, and both sides, according to the reports, are guilty of murder, pillage, torture and outrage. Operations have been transferred from the Monastir district in western Macedonia to that of Adrianople in the east. It is said that the Sultan of Turkey is about ready to declare war on Bulgaria whose sympathy and support have been given the Macedonians from the first.

THY LIGHT IS SHINING.

BY ANDREW B. CHRISTENSON.

Thy light, O God, is shining into my soul to-day,
So full of hope and blessing, it guides me on my way;

It makes my pathway brighter
And the earth to seem more true;
My burden carry lighter

In the good that I can do.

I bid Thee, gracious Father, O let it ever shine,
For my soul is filled with glory in a presence so divine!

I see through faith Thy kingdom, as the mists of doubt subside,
And the heavens lie bright before me, like worlds in eventide.

I bow and pray in silence,
And my heart responds in glee,
As I hear the angels singing

Their sacred songs to Thee;

And I know that earth is heaven to those who find Thy grace.
Then why should I look beyond it, alone, to see Thy face?

No, no! Let the light continue, let my soul respond in praise
To the truth, as it shines before me, reflecting its golden rays.

Let those be cold and haughty

Who calmly choose to be;

But let Thy glorious promptings

Come rippling down to me;

And let me ever linger, while I'm a pilgrim here,

In the thoughts that I shall meet Thee, again, in Thy heavenly sphere.

DIED.

CHILD.—In Hull, August 22, 1903, Sister Mary Elizabeth Muff Child. Deceased was born September 18, 1841, at Bradford, Yorkshire, England, and baptized in Hull, July 27, 1901. She died as she had lived, a faithful Latter-day Saint, and will be missed by all who knew her, especially by the Elders, who always found a hearty welcome at her home. Interment took place at the New Spring Bank cemetery, under the direction of Elder George F. Evans.

CONTENTS:

On Church Government... .. 561	Departures... .. 570
President Lyman's Travels and Ministry 564	Brevities 570
District Meetings at Edinburgh ... 567	Baptisms at Karachi, India ... 571
News of the Great West 567	Interesting Meeting in India ... 572
Editorials:	A Stampede on the Plains ... 574
Predestination 568	Current Events 575
The Cape Town Branch ... 569	Poetry:
Editorial Notes 570	Thy Light is Shining ... 576

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